

# RELIGIOUS INTELLIGENCER.

"BEHOLD I BRING YOU GOOD TIDINGS OF GREAT JOY."

No. 19.

NEW-HAVEN, OCTOBER 7, 1820.

Vol. V.

## SOUTH SEA ISLANDS.

The London Missionary Register contains a narrative of the state of the mission at Otaheite and Eimeo. We have before published some of the interesting particulars contained in the circular.

## GEORGIAN ISLANDS.

Of the state of the Georgian Islands, or Windward Division of the Mission, the Missionaries write, in their annual circular, dated May 18, 1819.

In reviewing the affairs of this Mission for the past year, we have, on the whole, great cause for gratitude and praise to God our Saviour. The Brethren at Eimeo, and at the three Stations in Otaheite, have proceeded in their labours; and the work of God, we trust, has been carried on in the hearts of many.

### *Royal Mission Chapel at Otaheite.*

Pomare has lately erected a very long building at Papaoa, and devoted it to the Meetings of the Missionary Society, which was formed last year. The building we denominate the "Royal Mission Chapel."

It is 712 feet long by 54 wide. The ridgepole, or middle, is supported by 36 massay pillars of the Bread-Fruit Tree. The outside posts all round the house are 280. It has 133 windows of sliding shutters, and 29 doors. The ends are of a semicircular form. There are three square pulpits, about 260 feet apart from one another; those toward each extremity being about 100 feet from the ends of the house. It is filled with forms, except an area before each pulpit, and laid with dry grass. The rafters are covered with a fine kind of fringed matting, which is bound on with cords of various colours, in a very neat manner; and the ends of the matting are left hanging down, like the flags in St. Paul's Cathedral. The whole building is surrounded with a very strong fence of wood, and

the space between it and the building is filled with gravel.

The prodigious length of this place renders it inconvenient: but is supposed that Pomare, having acknowledged the only living and true God, was determined that the building erected for His honour should far exceed any edifice formerly devoted to the idols of the country.

### *Missionary Week in Otaheite.*

The Second Week in May, of last year, was observed, at Otaheite, as a Missionary Week. On Monday, May the 10th, a Meeting was held preparatory to the General Meeting of the Society: on Tuesday, was the Opening of the Royal Mission Chapel: on Wednesday, the Sermons of the Auxiliary Missionary Society were preached; Thursday was a kind of State Day, and was occupied in the Promulgation of a new Code of Laws: on Friday, the First Annual Meeting of the Missionary Society was held: and all was followed by the Baptism of the King, on Sunday, May the 16th.

### *Opening of the Royal Mission Chapel, at Otaheite.*

Tuesday being the day appointed for opening the Royal Mission Chapel, about eleven o'clock we met the King at the east end of the house.—He was dressed in a white shirt, with a neat variegated mat round his loins; and a tiputa over all, coloured and ornamented with red and yellow. The Queen and principal Women were dressed in Native clothing, with an English frill round the neck. The assembled thousands were clean, and dressed in their best.

We took our stations according to appointment; Brother Platt in the west pulpit, Brother Darling in the middle, and Brother Crook in the east. The King sat in the east end of the house. Brother Bourne, from the middle pulpit, commenced the Service, by giving out

Hymn the Third in our Otaheitean, Collection, with a very shrill and penetrating voice, which was heard from one end of the house to the other. The whole Congregation stood up and sung. Each Preacher then read Luke xiv. and prayed. Sermons commenced about the same time; Br. Darling's text was Isa. lvi. 7; Br. Platt's, Luke xiv. 22; and Br. Crook's, Exod. xx. 24. The Sermons being ended much about the same time, all the Congregation sung again, and the whole was concluded with prayer.

The scene was striking beyond description.—No confusion ensued from threespeakers preaching all at once in the same house, as they were at such a great distance from one another. We suppose the number of hearers to have been between 5000 and 6000.

Apprehensions were entertained, from bringing so many parties together, who had ever been at variance, and who still seem jealous of one another. Pomare had been informed, that some people would come with guns, and fire in upon them from the windows; and he had taken the precaution to place two principal persons on whom he could depend, at each door and window; but every thing was very peaceable and orderly, and not the least disturbance occurred. "Surely," said some, "there will be no war; for all the people have left their arms at home, and have brought the old and decrepid, the children, the lame, and the blind!"—a thing that was never done in any of their great meetings before.

We met together, in the afternoon, to attend to the internal concerns of the Society; and departed to our lodgings much gratified, and praising God for what we had seen and heard.

#### *First Anniversary of the Auxiliary Missionary Society.*

On Monday, preparatory to the General Meeting of the Society, the Brethren assembled at Papaoa. The people were encamped on each side of it, along the sea-beach, to the extent of about four miles. They soon assembled together, to pay their respects to the King; and

made a grand appearance, being decently in white Native clothing.

The Brethren met the King and the Chiefs in the usual Place of Worship, according to the appointment of Pomare, who had judiciously arranged all the services and business of the week.—Brother Darling began with singing, reading the Scriptures, and prayer. The King then proceeded to business. He first wrote his own name, and his gift to the Missionary Society (eight hogs;) and having written the name of his principal Governor, Treasurer, and Secretary, he desired each of us to write our names, with our donations. In the same manner he proceeded with all the Governors, writing their names and contributions. Pomare called on Brother Crook to conclude the Meeting with a short exhortation, singing, and prayer.

Wednesday, being the beginning of the Anniversary of the Parent Society, was regarded with peculiar interest.

About half-past Ten, the King arrived. It was as numerous and respectable a Meeting as that of Tuesday. Brother Henry occupied the east pulpit, and preached from Ps. lxxxvi. 8. 9. Brother Wilson, in the middle pulpit, preached from Isa. xxxv. 2. Brother Bicknell, in the west pulpit, preached from Luke x. 2. In the afternoon, about half-past Three, we assembled again. Brother Darling, in the east pulpit, preached from 2 Thess. iii. 1; Brother Bourne, in the middle pulpit, from Ps. cxxxvi. 1; and Brother Crook, in the west pulpit, from Luke xvi. 9. We retired in the evening, praising God, and entreating him to bless all our attempts to promote his glory.

On Friday we attended to the business of the Missionary Society.

We met the King, as President, and all the Governors, Officers, and Members, in the Royal Mission Chapel.

Brother Bicknell began with a short address, singing, and prayer.

Brother Wilson then addressed Tati and the Society, and concluded by moving, "That we thank Pomare for his princely conduct, as President of this Society, and for his royal contribution; and that he be requested to take his seat



as President." Utami rose, and supported the motion. Tati then addressed the people, and put the motion, which was unanimously agreed to. The King then took his seat, and addressed the people; exhorting them to be firm in their attachment to the Society, and to continue their subscriptions and support till death. The people, to signify their hearty consent to what Pomare had said, held up their hands.

Brother Darling then addressed the President, and spoke of the encouraging circumstances of the Society moving, "That the Treasurer put the property on board the first convenient ship, and send it to the best market; and that the Secretary do write a letter to accompany it, to the Rev. George Burder, Secretary to the Parent Society; and that the neat proceeds be remitted to the Treasurer of the Missionary Society, London." This was seconded by Tati; when the President put it, and it was carried unanimously.

Brother Crook then addressed the President, spoke of the great quantity of property now in the hands of the Treasurer, &c. and concluded by moving, "That a vote of thanks be given to the Treasurer and Secretary;" which was also carried unanimously.

Brother Bourne proposed, "That a vote of thanks be given to all the Governors, in their various departments, for their diligent and active services on account of the Society." Hitoti seconded the motion; which, being put, was universally agreed to.

Brother Platt then addressed the President; and moved, "That the thanks of the Meeting be given to the various Treasurers and Secretaries under the respective Governors." Brother Crook supported this motion, which was also carried.

Lastly, Brother Henry proposed, "That a vote of thanks be given to the Governors, Officers, and Members of Eimeo, for their active co-operation." This motion was supported by Ahuriro and carried, as all the rest were, by an universal show of hands.

The King then addressed the Governors, Officers, and Members of the So-

ciety, exhorting them to persevere in this delightful work; observing that due notice would be given them as to what should be collected for the next year, whether oil, cotton, or any other article. Brother Crook addressed the whole Society, and exhorted them to persevere in this glorious work, which rejoiced our hearts, and would certainly cause the hearts of thousands to rejoice with us. Brother Bourne gave out a Hymn; in the singing of which, our united voices were completely drowned by the Natives. Brother Wilson prayed; and Brother Henry gave notice of the services on the ensuing Sabbath.

Pomare dined with us at Brother Bicknell's, and was very affable and pleasant. He proposed to us that we publish his wish as widely as possible, that it may be known by all Europe, America, &c. viz. That he means to consider Palmerston Island as a place for Otabeitean Convicts, and that no vessel shall take any of them away on any account.

Five thousand copies of an Address to the Society, written by Brother Henry, and printed by Brother Bourne, were given to the various Governors of the Society, and were received with the greatest eagerness imaginable.

#### *Promulgation of Laws.*

Thursday being the day appointed for promulgating the Laws, about noon we all assembled in the centre of the Royal Mission Chapel.

The King requested Brother Crook to open the business of the day. He ascended the pulpit, and Pomare followed.

After singing, reading the Scriptures, and prayer, the King stood up, and looked upon the thousands of his subjects on his right and his left. Addressing himself to Tati the pious Chief of the Southern part of the Island, he said, "Tati, what is your desire? what can I do for you?" Tati, who sat nearly opposite the pulpit, arose and said, "Those are what we want—the papers which you hold in your hand—the Laws: give them to us, that we may have them in our hands, that we may regard them and do what is right." The King then addressed himself to Utami, the good Chief



of the Teoropaa; and in an affectionate manner, said, "Utami, and what is your desire?" He replied, "One thing only is desired by us all, that which Tati has expressed—the Laws, which you hold in your hand." The King then addressed Arabu, the Chief of Taiarabu, nearly in the same manner, and they replied as the other had done.

Pomare then proceeded to read and comment upon the Laws respecting murder, theft, trespass, stolen property, lost property, sabbath-breaking, rebellion, marriage, adultery, the judges, court-houses, &c. in eighteen articles. After reading and explaining the several articles, he asked the Chiefs if they approved of them. They replied aloud, "We agree to them—we heartily agree to them." The King then addressed the people, and desired them, if they approved of the Laws, to signify the same by lifting up their right hands. This was unanimously done, with a remarkable rushing noise, owing to the thousands of arms being lifted at once.

When Pomare came to the article on rebellion, stirring up war, &c. he seemed to pass over it, but after a while proceeded. At the conclusion of that article, Tati was not contented with signifying his approbation in the useful way only; but, standing up, he called in a spirited manner to all his people to lift up their hands again, even both hands, he setting the example, which was universally followed.

Thus all the articles were passed and approved.

Brother Henry concluded the Meeting with a short address, prayer, and blessing.

This scene may be better conceived than described: to see a King giving Laws to his people with a regard to the authority of the Word of God, and a people receiving the same with such universal satisfaction, was a subject very affecting to us all. The King has undertaken to write out a fair copy of the laws for the press, and to send a Circular Letter to all the Governors on the subject of education, pressing on parents the importance of getting their children instructed.

#### *Baptism of King Pomare.*

Pomare has lately expressed an earnest desire for Baptism; engaging to devote himself to the Lord, and to put away every sin, and every appearance of evil. He has had conferences with some of the Brethren on the subject; and has also written to us, expressing a deep sense of his sinfulness and unworthiness, a firm dependence on the blood of Christ for pardon, and an earnest desire to give himself to the Lord in Baptism.—As it appeared to be the voice of the Nation, and particularly of the most pious Chiefs, and as his conduct has been so constant in teaching and promoting Religion, we resolved to baptize him.—The Baptism was fixed for Sunday, the 16th of May. On that day, the Congregations were again assembled in the Chapel Royal. The people were not so numerous as before, owing to their having been so long from home; and being pinched for food, many had returned. However, we had still between four and five thousand hearers.

Brother Wilson occupied the east pulpit, Brother Henry the west, and Brother Bicknell the middle. They all preached from the same subject—The commission of the Lord to his Disciples, to disciple and baptize all nations, Matt. xxviii. 18—20.

Sermons being ended, we all closed round the King; he being seated on the occasion in the centre, near the middle pulpit. Brother Bourne commenced by giving out a Hymn, which was sung by the Congregation. After prayer by Brother Bicknell, the King stood up. Brother Bicknell stood on the steps of the pulpit; and, taking the water from the basin, poured it on his head, baptizing him in the name of the Father, Son, and Holy Ghost. The sight was very moving especially to our elder Brethren, who had been watching over him for so many years. Brother Bicknell addressed the King with firmness, yet not without a degree of tremor, entreating him to walk worthy of his high profession in the conspicuous situation which he holds before the eyes of men, angels, and God himself. Brother Henry addressed the people, exhorting them to follow the ex-

ample of the King, and to give themselves up to the Lord. Another Hymn was sung, and Brother Wilson concluded the whole with prayer.

Pomare shook hands affectionately with all the Missionaries, they being stationed, by his own desire, at his right and left hand. After the ceremony, the King retired to his camp.

#### BRITISH AND FOREIGN BIBLE SOCIETY.

Extracts of Correspondence for the month of August, received at the Office of the Religious Intelligencer.

#### *From the Second Report of the Ladies' Branch of the Manchester and Salford Auxiliary Society.*

In taking a brief review of the proceedings of the last year, your Committee hope to prove, by the evidence of facts, as recorded in the Appendix of this Report, that their labour has not been altogether in vain in the Lord; and, knowing that even Paul might plant and Apollos water in vain, did not God give the increase, to him they desire thankfully to ascribe every instance of past success, and on him alone they rest their future hopes.

The total receipts of the Manchester Branch and its fourteen Associations for the year, amount to 1,148*l.* 1*s.* Of this sum, 821*l.* 10*s.* 5*d.* have been subscribed by the poor, for the purchase of Bibles and Testaments at the cost or reduced prices. The Society has circulated, in the course of the year, 1,467 Bibles, and 599 Testaments; and issued from the Depository 1,652 Bibles, and 655 Testaments: making, from its establishment in May, 1818, a total of 3,374 Bibles and Testaments. They have had, in the same period, 4,696 Bible Subscribers, and 1,702 Free Contributors; and collected in all 1,798*l.* 19*s.* 8 1-2*d.* 173 persons have also been supplied with loans, and your Committee have every reason to believe that very extensive and important blessings have arisen from this part of their plan. The use made of loans enables the Collectors, in a great measure, to ascertain the characters of those to whom they are entrusted, and prevents the funds of the Society from

being squandered on those who might eagerly *accept* a Bible without any wish to peruse it. Many sick persons who were entirely destitute of the Scriptures, have been thus supplied at a comparatively small expense to the Society.

It may, perhaps, be inquired, "Has the perusal of the word of God increased in proportion to its dispersion?—It is not easy to give a circumstantial answer to this question: but your Committee think themselves justified in asserting, that it has done so in a considerable degree; and that in several instances, the perusal of the Sacred Volume has been followed by the happiest consequences. There are those who, when the Collectors commenced their weekly rounds, had no desire to know the word of God, having lived in ignorance of its contents, who are now daily searching its sacred pages, and rejoicing in the glorious prospects it unfolds to the eye of faith. There are those who have lived to 20, 30, 40, and even 60 years of age without knowing so much as their alphabet, who have been persuaded to attend schools, where they have learned to read, and even surprised their teachers by their rapid proficiency. There are those who once lived in the open violation of the Sabbath, and never frequented any place of worship, who are now regular attendants.

Should it be said, "these instances, however satisfactory in *kind*, are few in *number*, and therefore furnish no sufficient ground for continued support to the Society;"—your Committee acknowledge the fact, but deny the inference.—'They were never so sanguine as to imagine, that their presence in a poor cottage, or even that of the Sacred Scriptures, should operate like some fabled Talisman, and, by a sudden and miraculous agency, transform the abode of vice and wretchedness into that of piety and felicity. They know, that before the Bible can become the instrument of effecting that great moral change, which it describes as a passing "*from death unto life, and from the power of Satan unto God*," its threatenings must become the objects of fear, and its promises of hope; its doctrines must be believed,



and its precepts obeyed. They also know, that in distributing a Bible they leave a silent but resident monitor, whose still, small voice may be heard in the hour of sickness and affliction, even should it be neglected in the time of health and prosperity. The few instances of success which have crowned their past exertions, are, in their estimation, amply sufficient to encourage them to patient perseverance in well-doing. They look upon them as the first fruits only of a plenteous harvest, which will ripen when, perhaps, they who sowed the seed are mouldering in the dust. In their opinion, years must elapse before the full effect of Ladies' Bible Associations will be seen. When the Collectors have conciliated the esteem of the poor in their districts, by consistency of conduct, and acquired influence by a series of kind attentions, then will their benignant operation, in uniting the different orders of society, be fully proved.—The poor will no longer look on the rich with an envious eye, but rejoice in a happiness which involves their own. Nor will their beneficial effects be confined to the poor alone. Of the Collectors also, we may (in the language of an elegant writer) express our hope, "that those who are carrying the treasures of life, and the riches of the Gospel, and the knowledge of salvation, to their fellow-creatures, will not resemble the conduit which conveys the stream from the fountain, yet derives itself no benefit from its flow"—but, rather, "that they may themselves experience its hallowed influence, while they transmit it onwards—as the valley, which directs the course, and impels the current of the river, profits in return by the fertility it imparts."

Generally speaking, it is in the poorest districts the Collectors have been most cordially received. *Here* they have witnessed the greatest improvement in manners, in cleanliness, and comfort: *these* have furnished the most delightful instances of gratitude. Secluded by their situation from the observation of their more opulent neighbours, the wants of many, who had long pined in secret, are thus made known, and in some de-

gree relieved: and, as the language of benevolent regard is little familiar to their ear, it comes home with more than wonted power to the heart, and awakens there a train of kindly emotions, which had long lain dormant for want of some exciting cause.

#### PROTESTANT BIBLE SOCIETY OF PARIS.

##### *Summary of the First Annual Report.*

Citizens of all classes have brought their contributions, and nothing is more interesting than the reports of the Committees appointed to receive those of the less opulent families. "Every where," say they, "we have been received with a consideration and respect savoring of a religious character; every where they have testified the most lively satisfaction with our undertaking, and we are convinced that, among the least instructed part of the population, religious ideas prevail, which our excellent society will not fail to develope more and more. In the humblest dwellings we have found books of piety, and we are satisfied that they are in daily use. It is especially in the houses of artizans and labouring people, dwelling in the fifth and sixth stories, that we have remarked the greatest attachment to religion. It is there that offerings have been bestowed with the greatest eagerness. They were often only the mite of the gospel, yet we have more than once considered the offerings too large, but to refuse them would have been to humble the pious hand which presented them, and to impair the pleasure attached to the sacrifice."

We will merely add to the picture the trait of a father of a family, who, having nothing to subsist on but the produce of his daily labour, wished notwithstanding, to subscribe, of his own accord, the annual sum of ten francs. On the representation of his pastor, to whom he applied, that this contribution appeared beyond his means: "I should be very unhappy," said this respectable man, "if I could not economise this sum to procure the satisfaction of taking a part in an enterprise so comfortable to my sentiments and my wishes."

[*After speaking of the disposition made of the Scriptures, the report thus remarks, in relation to the principle which has governed the distribution.*]

The poor man who asks for a Bible with the sincere desire of perusing it, is sure to obtain it of the Society; but an effort to spare something out of his earnings to pay at least a part of the price is deemed a more sure pledge of the sentiment which induced the request, of the care which would be taken to preserve it, and of a profitable use being made of it: a greater value being generally attached to property acquired by a voluntary sacrifice than to a mere gift.

With what transport of joy have the pious of the Reformed Churches, in Languedoc, Provence, Dauphiny, and other places, received those silent missionaries, whose mute eloquence has warmed and cherished domestic piety, and reinstated in every habitation the word of consolation and of life! A small number of churches in those provinces have requested at once 2000 Bibles, even after having received a considerable quantity. Each day brings to the committee larger demands than they have the means of satisfying. The scarcity of the Protestant Scriptures, the necessary delays in the receipt of those imported from abroad, and the unavoidable slowness in the work of binding, have not permitted all these wants to be supplied at once; but they are provided for as fast as practicable, and the consistories, the pastors, and the private individuals who have occupied themselves in inquiries into the wants of the poor, present the most encouraging pictures of the good done by our first efforts.

Other Protestant communities, less numerous and more scattered over the face of France, are no less worthy of the attention of the Society. Some of them are connected with the nearest consistorial churches, others remain uncollected, without pastors, and without public worship. The department of Somme alone, numbers about six thousand individuals in this state of abandonment and religious deprivation; but it is there, above all, it is among those reformed christians so long kept in ignorance, that

the faith of their fathers is preserved in all its purity. In the absence of sacred books, of which violence had deprived these obscure families, and whom fear or poverty had prevented from replacing them, moral traditions, transmitted from generation to generation, have preserved the remembrance of the most interesting narratives, of the most important lessons, and of the most holy commandments. Passing from the memory of fathers, into those of the children, prayers the most fervent, and hymns the most suitable to sustain faith and hope, have never ceased to sound in their huts, and the paternal blessing has in those places assumed the place of that of the ministers of the Lord. When at length the divine written word has returned to the bosom of these insulated dwellings, what thanksgivings have arisen for the unexpected blessing of Providence.

From the London Jewish Expositor.

#### JEWS IN PRUSSIA.

*Extract of a letter from Mr. Friedenberg dated Berlin, March 26, 1820.*

I have since my last report to the Committee, made the acquaintance of a very extraordinary man. It is an Hungarian Rabbi, deeply versed in the Talmud, but who joins to his Rabbinical knowledge, a most liberal spirit. He has been so active in the cause of the new synagogue, that he has become the object of severe persecutions from the old party who were formerly willing to present him with one of the most conspicuous Rabbiships. He has published a Hebrew book in defence of the new synagogue, in which he has unknowingly advanced many a Christian sentiment. In an Hebrew letter written to him by one of the Jewish literati of this city, there is this remarkable passage, "Was it not of old, the command of God, to remove the old (fruits) before the new, and were not the children of Israel obliged to remove leaven and leavened bread, before they offered the new fruits? You easily perceive that this is said in allusion to the total reformation they wish the old synagogue to undergo. But with much greater right may we extend the same



observation to the *whole synagogue ritual*. New synagogues are to be erected at *Prody in Poland, Viena, Frankfort. on the Mayne, and Carlsruhe*. I do not recollect whether I have already mentioned to you the opinion of some intelligent Jews, who affect to be neutral. *That the next generation of Jews will all enter the Christian church, and that the new synagogue is the gradual transition to it.* If under Christianity be meant the *external* constitution of it, it must be confessed that the approximation is evident : but whether the cause of the Gospel will lose or gain by an access thus prepared and brought about, is another question.

The following imperial edict, however, is, if carried into full execution, perfectly effectual towards the suppression of the Talmud and the Rabbinical system. "His Majesty the Emperor of Austria, has given the following order respecting the Israelites ; The Rabbies are in future to be examined in the philosophical sciences and in religion, before they are appointed to any charge, and in return, their salaries shall be adequate to the learning they possess.—Further, the prayer books are to be translated into the language of the country, and all sermons and devotions are to be held in the same. The Israelitish youth, moreover, shall henceforth partake fully of the public institutions for instruction, religion excepted. In fine, the Israelitish subjects themselves are expected to accelerate, by the induction of proper manners, professions, and other employments, the time when the state can treat them like the rest of the subjects, and when their longer separation will be unnecessary. Government will not fail to facilitate and encourage the use of means which must conduct to an end so auspicious for human society." (*Vossian Newspaper, No. 8, Article, Vienna, the 9th of Feb 1820.*)

#### REVIVALS OF RELIGION.

We mentioned not long since, (see page 218) that a revival of religion had commenced in this city. Since that time God has done great things for us, which has given joy on earth, and

we believe great joy in heaven. Since the commencement of this glorious work of grace, there have been, within the bounds of charity, about Two Hundred souls belonging to the two Congregational Societies, including about 30 in College before its recess, who have been called out of nature's darkness into God's marvelous light. This, when compared with the five preceding years of dearth, will be considered as the *commencement* at least, of a glorious harvest. And we still hope for greater things than these. Truly this is the Lord's doings and it is marvelous in our eyes. He works like himself and none can hinder. The blindest infidel must see and acknowledge that it is the work of God. And could he witness our assemblies, where three or four hundred are convened for the purpose of enquiry, and behold the solemnity and the distress for sin, we think he would *feel* that the Lord was there. And could he behold the same company of convicted trembling sinners in smiling crouds, rejoicing in the mercy of God in Christ Jesus, he would be equally convinced that the same Holy Spirit who convinced them of sin, is when the sinner has submitted the blessed Comforter which Christ promised to send.

The work is still progressing. It is the still small voice that convinces of sin. "The wind bloweth where it listeth : we hear the sound thereof, but cannot tell whence it cometh or whither it goeth." We have no new gospel, no other terms of salvation than those that have been always held out, for acceptance. The sinner has been taught invariably that he must not look for comfort without submission. And such has been the faithfulness of our spiritual teachers, that in most cases, those who have been slain by the law, and brought to despair of climbing up any other way, have been led directly to the Saviour, who is the way the truth and the life ; and who has always been ready and willing to receive them. Some have been convinced, convicted and converted, without even divulging their feelings until they had found comfort in believing.

There has been also some increased



attention to religion in the Episcopal and Methodist Societies in this place, but we cannot state the result.

A revival has also commenced in Woodbridge and in North Killingworth, two adjacent towns, within a few weeks.

In the latter place, there are already about 50 hopeful subjects of the work. The Lord reigns, let the whole earth rejoice.

#### REVIVAL IN CHELSEA, VT.

*Communicated by the Rev. CALVIN NOBLE, for the Boston Recorder.*

I was ordained over this people in the year 1807. The church was then small, but sound in the faith, united in sentiment, and lived, in some measure, I trust, "as becometh the gospel." About two years after my settlement, we had a revival, the fruits of which were about forty-five or fifty. A long night of darkness succeeded, and it was truly as the "shadow of death." Though the church were generally harmonious and in some sense, walked in the faith and order of the gospel, yet, for months and years, but here and there one was brought in, or could be persuaded to come forward and give glory to the God of heaven. Indeed it is believed, that, as to the vitals of religion, true zeal for God, faithfulness in discipline, brotherly love, &c., our course was *retrograde*, till about three years since. At that time it pleased God to stir up the minds of a few pious females to unusual engagedness in prayer and to greater concern for the state of wretched sinners, perishing around them. It was soon found, that a number in their vicinity, and a few, in other parts of the town, were concerned for their souls and making the anxious enquiry "what must we do to be saved." After several months, a very small number obtained relief; while others continued in a state of anxiety, for almost two years, until the more general revival, which commenced in May 1819. Had the whole church been as ready for the work, as those pious females, when they awoke from their sleep, how soon it might have been said, "what hath God wrought!" But alas, they were not ready; and for this reason it

could justly have been said to them, "behold your house is left unto you desolate." But after God had long tried the faith and patience of a *few*; and given others a fair opportunity to show how little they regarded his indications of readiness to appear for our help, he at length took the work into his own hands—reserving this, however, to show us that "he works by *means*." The revival began to be more general and powerful, the first Sabbath in May 1819. That day is not soon to be forgotten. The church then came forward into the broad aisle, as a body, and almost to an individual, and before God, angels and men, made a public, full and solemn confession of their faults. The burden of our confession was general unfaithfulness, coldness and indifference in the cause of God; laxness in discipline, want of union and brotherly love; formality in attendance upon divine ordinances and the neglect of many duties we owed to God, to his people, to ourselves and to the world: We confessed, particularly, our astonishing indifference to the lamentable state of Christless sinners around us and asked their forgiveness. And I have reason to believe, that a majority of the Church, at least, if not all, were truly sincere in this confession. It had a powerful effect upon many of the congregation, and seemed to reveal the thoughts of many hearts. Not a shadow of doubt remained that the Lord was about to come among us in very deed. Many of the stoutest hearts trembled, and some made no effort to conceal their feelings. There was, however, nothing like disorder—nothing that was unbecoming the house of God. The fixed countenance, the anxious look and silent tear were about all that was visible. Every possible encouragement was now given for Christians to be at their post and to be up and doing; nor was the favourable moment entirely neglected. Religion soon became the common topic of conversation. Visits from house to house, prayer meetings and conferences were multiplied. But what perhaps is rather uncommon, not a single conversion was heard of, for five or six weeks, except an individual, who belonged out of town.



It began to be most seriously apprehended, that it would all pass over, like "clouds without rain." Here was a most painful (though necessary) trial of faith. It produced "great searchings of heart." When the inquiry came home to the conscience, "who, or what is the reason of this delay," each one was ready to say, "Lord, is it I?" The Lord, however, taught us that *His* time was the best; nor did he long hold us in suspense. It is evident that we were not *prepared* for the blessing, when perhaps we thought we were. "Great and marvellous are thy works, Lord God Almighty: just and true are thy ways, thou King of saints." The work, however, was gradual from the first; progressing slowly, yet powerfully, and continued through the summer and fall; nor has it, we trust, yet entirely ceased. Many have been thoroughly awakened, who have, as yet, obtained no satisfactory relief; nor has the lapse of time entirely effaced their impressions. What will become of them, is known only to God. We are anxious for them; but "vain is the help of man."

We dare not at present number but about *eighty* hopeful subjects of the work: though if an hundred, or more, should, hereafter, consider this season as the time of their espousals to Christ, it would be, by no means, surprising. It has been a work, rather peculiar, for the fearfulness with which they continued to entertain a hope for themselves. A deep sense of the total alienation of the heart from God, the lost, miserable and helpless condition of sinners by nature, and the sovereignty of God, in "having mercy on whom he will," are evidently characteristic of this work of the Lord.

Never did I before witness so long and pungent convictions previous to relief, as we have had in general. Some, however, were longer, and some shorter, as God saw best. But few have obtained relief, without a painful law-work of weeks, months, and some of years; and but few who did not, before comfort, feel the most sensible opposition of heart to God. To hear even young females tell of a desire to tear the Almighty from his throne, and make him as miserable

as they thought he would make them, would have surprised many, who entertain a better opinion of the human heart than we could ever venture to cherish. All, indeed, have not felt this opposition, who nevertheless give evidence of a radical change. In some stages of conviction, and especially when first awakened, many have had their affections considerably moved; but in most cases, tears have been effectually dried, before relief was obtained. The relation of a single case will give a pretty general view of most others in this awakening. It was one in the bloom of youth, who had always lived very thoughtless of the great salvation and been much attached to those vain amusements, which captivate, beguile and destroy so many of her age. She became powerfully awakened to see her danger and wretched condition, and was sensible that something must speedily be done, or she must perish for ever. Her vain recreations were soon abandoned. She gave herself to reading, serious meditation and prayer, and attended all the religious meetings in her reach. She wept for her past folly and sins, and determined, that if religion was to be had, she must have it. She continued thus, for some weeks, and "no relief was found." She still had confidence that this must be the way to get religion, and she would rather die, than abandon the object. She soon found that "she was none the better, but rather grew worse." She increased in her exertions; but all to no purpose, as it appeared to her. She told one of her neighbours, that there appeared to be a *line* between her and Christ; and she had come up to it on *her* part, but he was unwilling to do the same on his. She was visited about this time to learn the state of her mind, and give advice. She told her visitor to the same effect she had her neighbour. She was told in reply, "Madam, things must be turned directly about with you, or to hell you must go. You must see that Christ has been *always* willing, and you *never* willing, or you are gone for ever." This saying sunk deep into her soul. Her heart rose against God. She soon uttered her complaints and observed, "she might as



well speak it, as feel it; she did verily believe that God was '*a hard Master.*'" She soon found, however, that she had entered the list with one, who was able to vindicate his own cause, and would do it, in spite of earth and hell. She that day found relief. Such have been the dealings of God with us in this place. "Many have been called, but few chosen." Among the subjects of the work, no age or sex has been excluded, though it has been chiefly among the youth. The number already added to the church, and that stand propounded for admission, is seventy. Besides these, there are twenty or thirty more, some with old hopes, and some with new, who are expected ultimately to join us. In this work God has greatly honoured his own institutions. Scarcely a vicious person has been brought in; scarcely one, who did not regularly attend divine worship on the Sabbath, and cast in his mite for the support of the gospel. And yet, never, perhaps, was the sovereignty of God more strikingly displayed. In many cases, all human means and efforts have been baffled; and to pour contempt upon all our pride and endeavours, God has often taken those who had far less opportunity to hear than others. Such is that God with whom we have to do. And truly, he is a wonder-working God, and his name shall have the praise. He has added greatly to the number of praying souls in this place, and increased our little church to one hundred and fifty. Let every tongue give thanks to his name on our behalf, and let every heart be inspired to pray for us, that we may glorify Jehovah, Father, Son, and Spirit, for ever.

Yours, affectionately,

CALVIN NOBLE.

P. S. There has also been a work of divine grace in two of the neighbouring towns, Vershire and Washington: the additions to the church in the former, 40; in the latter, 20.

Chelsea, Vt. Sept. 6, 1810.

#### MISSIONS TO THE INDIANS.

STOCKBRIDGE, Ms. Sept. 21—*Departure of Missionary Assistants for the Choctaw Nation.*—On Thursday of last

week, Capt. John Smith, Messrs. Calvin Cushman and Elijah Bardwell, with their families, and Mr. Hooper from Saco in the state of Maine, left Goshen in this State, to join the Missionaries at Elliot in the Choctaw nation of Indians. At Peru in this county, Miss Frizell joined the company of the Missionaries to proceed with them to Elliot. At Wilkesbarre, (Penn.) it is expected that Miss Thacher will join the same company. These persons go out to act as assistants in the Missionary work.—Some will be employed as agriculturists, and others as teachers. They have devoted themselves to this service for life.—They expect no other earthly compensation than a comfortable maintenance. The gentlemen above named, as we understand, have devoted their property to the American Board of Commissioners for Foreign Missions. The amount exceeds four thousands dollars. But the property is of such a kind that money cannot be obtained for it immediately. The expense of the journey must necessarily be great—the whole extent of it will not be much less than fourteen hundred miles. The whole company will consist of twenty four persons. It is hoped that the christian public in the places through which this company may pass will not forget to shew them kindness, in providing for their present wants, and in making donations to aid them in that part of their journey, which lies through a country, where they will find but few, if any of the true friends of Zion.

Any kindness shewn them, we need not say, will be gratefully received, while at the same time it will save expense to the christian community—These persons have given up all, that they may go far hence to the Gentiles, where they design to spend the residue of their days, till they go down to the grave, expecting neither salaries or wages for their services.

They reached our village on Saturday, just before the sun went down, and remained here over the Sabbath. While here they receive several donations in money, and received all the hospitality which their situation required. On Monday morning they left this place to

pursue their journey. They probably will pass through Newburg, in the State of New-York, and thence take the most direct rout to Wilkesbarre, Pa. From Wilkesbarre they will go to Pittsburgh, and thence by land to Elliot.—*Star*.

From the Gentleman's [English] Magazine.

#### CURIOUS CUSTOMS,

*Used by the Natives of the Fejee Islands.*

The Fejee Islands are situated about 21 degrees South Latitude, and 174 degrees West longitude. They are very little known, and have received various names from different navigators. Tongataboo is the best known of this group, and there is an account of it in a work by the missionaries, who endeavoured to convert the inhabitants to our holy religion.

These Islands have been little frequented, except by the missionaries, some of whom were massacred in their devout attempts. They have, however, been sometimes visited by men who had a less holy intention; viz.—by persons in search of sandal wood, which forms a valuable article of commerce in China, where it is said to be worth £80 a ton.

In the pursuit of this article many persons have had intercourse with the inhabitants; and have by no means left a favourable opinion of white men among them. One vessel particularly, after promising to assist them in their wars with the natives of neighbouring islands, for which piece of service their brig was to be laden with sandal wood, received from them their cargo, and left them without any return. In consequence of some nefarious transactions of this sort, they have sometimes showed signs of hostility, and more than once innocent persons have suffered for the guilty.

Having occasion to pass at no great distance from these islands in the year 1815, the master of a brig in company, whose name is Siddons, gave me the following account. Mr. Siddons had been several years living among them, had an estate there, and they even acknowledged him as a chief.

As to the truth of this relation I have no manner of doubt; for, although on hearing it, some circumstances were enough to startle me, yet having met with another man soon afterwards, who had been in the same trade, I took the opportunity to converse with him on the subject; he gave me the same account, and without knowing that I had heard them before, related many circumstances that had happened to Siddons himself; for it appeared they had both been there at the same time.

When a man dies, (said Mr. Siddons) if he be a chief or man of importance, one or more of his wives are strangled at his funeral; some have but one wife, but I have known several with five or six. I myself was present at one of these ceremonies. The defunct was an old chief who had died of some lingering disease, and his body was wasted to skin and bone. A native friend, who was a chief, came on board my brig, and invited me on shore to see the ceremony, as I had formerly expressed a wish to that effect. The corpse was rolled up in large folds of a kind of cloth that is made in these islands, similar to, but coarser than that which is made at Taheite. They conveyed the body to the door of the caloo or the priest: who are men having great influence in the country, and who are supposed to foretell future events. The corpse was placed on the ground with the feet towards the door of the priest's house, and many hundreds of the natives were surrounding it. A woman was sitting at the head, which was uncovered, for the cloth was principally rolled across the belly. She had in her hand something like a powder-puff, and she continually puffed the face of the corpse with a black powder. I was anxious to get near the body, but my friend continually exhorted me to keep at a distance. I nevertheless persisted, and advanced to within a few yards of it. The woman continued to sprinkle the face with the black powder, and when I had waited about an hour, a murmur among the multitude and a sort of shout attracted my attention. My native friend who kept beside me, informed me that it was occasioned by the



approach of the principal wife of the defunct chief, who lived some miles off, and had just arrived in a canoe. In a few minutes she made her appearance, accompanied by her female friends. I did not observe any mark of extreme dejection about her, but she appeared thoughtful; she advanced to the body, kissed it, and then retreated backwards about twenty steps, keeping her face towards it. A woman well known to me was sitting there, and the widow placed herself upon her lap, when the females who had accompanied her to the place approached her and attempted to kiss her; but she repelled them scornfully with her arm. The woman upon whose lap she sat, then put one of her hands at the back part of the head of the widow, and the other on her mouth; a man suddenly placed a cord round her neck; six men who were ready took hold of it, three at each end, and pulled with all their force. I did not observe that the widow made the least struggle, although after the manner of the country she was only covered about the middle, not even her legs moved. I was anxious to know what would be done with the bodies, and had recourse to my friend for that purpose. He told me, however, that that was not permitted to be known, but that I might see all that they themselves knew; the final part of the ceremony being known only to the caloo. I accordingly went to the priest's house in the evening. The dead chief and his strangled widow were placed near the door. I had brought one of my boat's crew with me, and as the natives that were present had some difficulty in forcing the chief's body through the door-way in consequence of the many folds of cloth that were about it; this man assisted them in this part of the rite; and while this was doing I went into the apartment, anxious to discover whether there was any grave dug. It was dark, and I felt about the house cautiously with my feet, lest there should be a cavern beneath it, but I found none; and as they had then placed the two bodies beside each other in the house, my friend told me that I could

not be permitted to see more, and we retired.\*

Another instance of the same ceremony I was more intimately acquainted with, and indeed was in some measure a party concerned. I had been on a cruise, and at my return, I found my friend Riceammong dead. He was a fine young man and a chief; I had formerly entered into an agreement with him for a cargo of sandel wood, which was not yet fulfilled. I greatly regretted the death of this man, not only because I had a friendship for him, but because I feared it would be a means of losing my cargo of sandel wood. I called immediately upon his mother, who had also been a great friend to me. As soon as she saw me she embraced me; and not knowing I had been informed of her loss, with tears, told me, that Riceammong was dead; and what can I do said she, how shall I be able to procure the sandel wood? I told her I was much grieved at the loss of her son, and requested to pay my respect to the body. I knew very well before that it was customary to visit and speak to the dead as if they were living, and that there was some person present to give answers for them. I therefore went with the mother to the apartment where the body was laid; taking hold of the dead chief's hand, I said to him, "I see, Riceammong, what has happened to you; you are dead, and have left us: you know, Riceammong, the agreement that existed between us, that you were to procure me a freight of sandel wood, which I have already paid you for, and which I have not received; what is to be done in the business, Riceammong?" The mother, who stood by, answered, "yes, I recollect the agreement, and I will take care that it shall be fulfilled. Much more conversation passed between us which it is needless to repeat, when we retired from the body. I was by this time intimate with many of the natives. I had a house and farm, and most of my property was rendered sacred, or as it is

\* A description of the ceremony may be found in the voyage of a Missionary, printed in Mr. Dalrymple's collection.



called in the country, tabooed, so that any person injuring it might be destroyed.

The old mother took me to her house, and we had much conversation respecting the sandel wood that I had agreed with her son for; she wept much during our conversation, and anxiously spoke of Riceamong's principal wife. You know, said she, that she paid great attention to the white people, that she fed them, and clothed them. Alas! unless some of her friends rescue her, she must follow my son to the grave. I know of no friend she has in the world, added she, embracing me, but yourself: are you willing to save her? I would do my utmost to save her. Run then, said she hastily; wait not a moment, there is still a chance of her life being preserved. I was ignorant what it was necessary for me to do to effect the purpose, and inquired of the mother; she added quickly, you know that you have the authority of a chief. Bring to the place of burial a valuable present, hold it up in your hands, on your knees repeat the words; *I beg the life of this woman*; and her life may be spared. But, continued the old woman quickly, if you save her you will have a right to her. I do not wish any person to possess the widow of my son. I told her I only wished to save her life; when she embraced me weeping, and I went away. I had unfortunately nothing on shore with me sufficiently valuable for the purpose. I therefore ran down to the boat to go off to the brig, which was thirty miles distant; we pulled on board as fast as possible, and I took one of the largest whales' teeth, which I knew to be more valued than gold. With a fresh boat's crew we pulled back again; I was certain there was not a moment to spare; on my reaching the shore I leaped out of the boat, and ran to the spot where the ceremony was to take place. The caloo, however, was my enemy; indeed he was the enemy of all white people; he had even predicted that the increased intercourse of the whites would endanger the nation. Hearing what I intended to do, he had hastened the ceremony. He was a man apparently above the ordinary occur-

rences of life; whether through hypocrisy or a real hardness of heart, he seemed to be bereft of the ordinary affections of men; and I am inclined to think much instigated by hatred towards the white people. He had, under the cloak of religion, already bereft the widow of Riceamong of life. The mother had endeavoured with all her power to prolong the time; the widow also, equally anxious to escape, had used her utmost efforts to avoid the fatal cord, but it all was in vain. The priest with a look of sanctity explained to the people that it was necessary; that men only had a right to interfere in these concerns; that it was the law, and that he was determined for reasons known only to himself, that the usual sacrifice should take place immediately. It was therefore done as he had commanded, and the widow of Riceamong was strangled about a quarter of an hour before I arrived with the whales' tooth. My departed friend had three wives, two of whom were strangled; the third was saved by the influence of her relations, who were persons of great influence.

#### THE TEN COMMANDMENTS.

*From the Boston Recorder.*

*Mr. Editor,*—The great blessings secured in the covenant of grace to believers, are expressed in Jer. xxxi. 33, 34, and Heb. viii. 10—12. "I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. They shall all know me; for I will forgive their iniquity, and remember their sin no more." Two great benefits, (among others) result from a proper knowledge of the divine law: 1. "The law is our school-master, to bring us unto Christ, that we may be justified by faith." 2. We are led to obey it and put it in practice; by doing which, we honour God, and are prepared for the society and employments of the redeemed. Consequently, it is of prime importance that we know *what the law is*. If we are the people of God, we shall be solicitous both to *know* and to *do* our duty. There are many real Christians, who allow themselves in things which (whether they know it or not) are direct infractions of the *spirit* (if not *letter*) of the holy and spiritual law of God.

I was led to these reflections in consequence of reading Scott's Notes and Observations on the Ten Commandments. I could not but wish that the time might soon arrive, when the divine injunctions should be more generally and thoroughly understood and obeyed.



I propose, therefore, Sir, that a TRACT be printed, to contain the first seventeen verses of the twentieth chapter of Exodus, and Scott's Notes and Practical Observations thereon. They would fill perhaps twelve pages, especially if abridged a little. I think such a Tract widely circulated, would do much good; and would tend to give men a better idea of God's requirements; of the nature of true holiness; of the need of divine grace, &c. than is generally prevalent. PATROCLUS.

#### USE OF TOBACCO.

Mr. Willis.—It is a circumstance somewhat surprising, that a plant so extremely nauseous to the human palate and stomach as tobacco, should have become one of the greatest luxuries in the world. But so it is. No other article is so certain of sale in every shop and store in the country as this. The poor share in it equally with the rich, and it is regarded every where as an article of the first necessity. The use of this article however is not universal, and if the cause why it is not, be sought, it will be found to be this; that some persons have never learned to use it. The use of it must be learned, and the task of learning considerable. But when a habit of using it is acquired, it is one of the most invincible habits in the world. It is not the object of this communication to attempt to persuade those that use tobacco to discontinue the use of it. Such discontinuance, unless indeed it were introduced by an extremely gradual diminution of the quantity used, would probably impair health, and might in many cases prove fatal to life. But as this very powerful stimulant is well known to be injurious to health, whether chewed, smoked, or snuffed; as it is pronounced by the most celebrated physicians to be the means of shortening more lives in our country than that fell destroyer, ardent spirits; as it levies on the consumer an enormous tax, every cent of which is wanted to aid the operations of the various benevolent institutions of the day, I wish to submit to the public through the medium of your column of "Good Devised," the following query. Might not some useful lives be prolonged, and some money be saved for missionary and other benevolent purposes by some prudent and friendly efforts on the part of parents and others to dissuade children and youth of both sexes from learning to use that filthy and noxious article Tobacco?

PHILANTHROPOS.

#### POWER OF A WICKED HABIT.

From the Charleston, S. C. Intelligencer.

The following anecdote was related in my hearing a short time since. It seemed to afford such a striking illustration of the influence of indulged appetite over the most solemn convictions of reason and conscience, that I thought, if communicated, it might perhaps induce some to adopt the

resolution—"touch not, taste not, handle not." A. D.]

"Gen. —, hitherto regarded as a very respectable citizen of —, having recently contracted the habit of "mingling strong drink" three or four times a day, was visited by his friend, Mr. —, who proposed to have a "serious talk" with him upon the subject. The General replied,—“Please to hear what I have to say first. I am sensible I drink more than is necessary;—I am sensible that if I persist in my present course, the habit will increase upon me, and my respectable standing in society will be lost;—I am sensible that my estate will be wasted for want of proper attention;—I am sensible that my amiable family will be involved in disgrace and wretchedness;—I am sensible that my constitution will be undermined—my health will be gone—my countenance will carry marks of depravity—my mind become enfeebled—my soul lost for ever—except I repent. Now, Sir, if all these considerations, flashing full conviction on my mind, and sometimes filling me with horror, cannot deter me from this detestable habit of drinking; think you that your eloquence is going to do it!” His friend made no reply, but went away sorrowful.

Surely, "Wine is a mocker, strong drink is raging." O that men were wise, that they understood this, that they would consider the end thereof," before the habit of daily tippling is once established. It is, at best, a sensual gratification, debasing the intellectual and moral faculties, and leading down to darksome dungeons and yawning caverns of perpetual night!

#### CONNECTICUT EDUCATION SOCIETY.

##### TREASURER'S REPORT.

(Concluded from page 270)

Charity box, New Hartford, by Mr. G. Cowles	17
Fairfield County Auxiliary Education Society, by Matthew Marvin, Esq. Treasurer	13 50
Hon John Davenport, from the first Church in Stamford	31
Children in a school Church in Middlebury, by the Rev. Mark Mead	37
Female Cent Society, Middlebury, by the same	14
An association for prayer in Hartford, by Rev. Lyman Strong	10 51
Rev. Thomas Robbins	13
Daniel Nettleton	5
Education Society, Norwalk, by Mr. Jarvis Kellogg, for the use of Nathaniel Bouton	1
From the monthly concert in Farmington, by Rev. N. Porter	14
Children in a Sabbath School, Farmington, by the same	8
Wethersfield Female Education Society, by Mrs. Ann Marsh, Treasurer	96
	33 27



Female Cent Society, West Hartford, by Rev. Dr. Perkins	12	Flavel Talcott	1
Rev. David A. Sherman	5	Rev. William Ely	2
First Society, Fairfield, a contribution by Rev. N. Hewitt	14 23	Contributed by a small circle for prayer in Hartford, by Mr. George Spencer	10
Cash from Sharon Education Society, by Rev. D. L. Perry	20	Windham County Charitable Society, by J. W. Payson, Esq.	10
Stephen Ives, Cheshire	25	Rev John Noyes, a donation, by a young mechanic	20
Waterbury Female Benevolent Socie- ty, by Mrs. Fitch, Treasurer	6 65	Hartford Female Education Society, by Mrs. M. T. Hudson, Treasurer	123
Contribution of Church in Colebrook, by Mr. Daniel Stillman, Treasurer, viz — Cash 41 57			\$1606 19
Clothing 22 46	64 3	Interest on the permanent fund from Sept. 1, 1820.	86 48
Collection at monthly concert at Rip- ton, by Rev. T. Punderson	13	Total Receipts	\$1692 56
A friend, by Mr. Chester Isham	1	STEPHEN TWINING, Treasurer.	
Contribution of monthly concert at Watertown	6 05	Sept. 1, 1820	
Two female friends of the Society West Brook	2		
Female Cent Society, Waterbury, by Miss Maria Clark, Treasurer	13 50		
Cash from Female Cent Society, Beth- lehem, by Mrs. Langdon	15		
Cash of Cornelius Society, Middlebury, by Mr. Eli Thompson, Treasurer	10		
Cash of Maj. D. Gould and wife, Sha- ron, by Rev. D. L. Perry	10		
Elijah Porter, collected in the 1st Church, Farmington	45		
R. W. East Windsor, by Rev. Thomas Robbins	10		
Female Cent Society, Lebanon, by Mrs. Harriet Williams, Treasurer	17 32		
Young Men's Charitable Society, Som- ers, by Mr. Noah Pease, Treasurer	16		
Female Benevolent Society, Reading, by Mrs. Anna Crocker, Treasurer	12		
Female Cent Society, Bethlehem, by Mrs. Langdon	14		
Jeremiah Evarts, Esq. for 2 years	10		
Contributed at monthly concert, Cole- brook, by Martin Rockwell, Esq.	16 50		
Female Education Society, Wilton, by Miss Harriet Armsted, Treasurer	10 75		
A friend in Hartford County	4		
Nathaniel Chauncey, for 2 years	2		
Mr. Andrew Huntington, by Mr. Na- than Whiting	1 50		
Yale College Retrenchment Society	2		
Young Ladies' Benevolent Society, Sharon, by Miss Mary Ann Rockwell, Treasurer	17		
Church in Farmington, by Dea. Eli- jah Porter	19		
Collected at a musical concert of the Handel and Haydn Society in New- Haven	13 63		
Matthew Marvin, Esq. by Mr. Timothy Dwight	2 50		
Mr. Jacob Talcott	1		
Mr. Cornelius Roberts,	1		
Ezekiel Baker	1		
George Kellogg	1		
Allyn Kellogg	1		
Nathaniel O. Kellogg	1		
Ephraim Tucker	1		

## OBITUARY.

## REV. SYLVESTER LARNED.

Died at New Orleans, on the 31st of August, the Rev. SYLVESTER LARNED, minister of the Presbyterian Church in that city, in the 24th year of his age. It is with deep regret we are constrained to notice the death of this distinguished and truly excellent young man. He fell a victim to the yellow fever, which has proved the bane of thousands from the northern States. Our country can hardly boast a man of greater promise, one more faithful, accomplished or eloquent as a preacher of Christ. He was stationed at a post on the walls of Jerusalem, where it required a faithful watchman and an able advocate. He was found faithful. He hath fought the good fight—he has finished his course. We know not how his place can be made good. Mr Larned has left an amiable wife and numerous relatives to mourn his loss. He possessed his reason to the last, and died full in the faith, that he should enter into the joy of his Lord. Well may we say, that God's ways are not our ways. Clouds and darkness are round about him, yet the saint whose faith can pierce the veil, will rejoice that Justice and Judgment are the habitation of His Throne, and that He is doing his pleasure in all the earth.

## BIBLE ANECDOTE.

A Collector in a Bible association lent one of her subscribers a Testament, with which he and his wife were much pleased: they read it every opportunity. When the Collector first called, the man could not read; but he has since been taught by an old match-man, who lodges with them. The papers explaining the nature of the Institution, that were left when the district was canvassed, are treasured up and read every Sunday night. They say, "they are sure that God sent the Bible Ladies to their cellar; for they are much happier since they visited them than ever they were before."